to whom their minds are devoted ;[T] pleasing of aspect,
thoii art the invoker of the - deities at this rite:
showerer (of benefits), bestow upon us unsurpassable
strength, wherewith to sustain all (hostile) prowess.

2. Offerer of the oblation, frequent celebrator of
sacrifice, now sit down on the foot-mark of ILA, ac-
cepting the (sacrificial) food, and being glorified:
devout men, expectant of great riches, have recourse
to thee as, to the first (of the gods).

3. Those who are assiduous in (worshipping) thee
for riches follow thee, going with many VASUS by
the path (of the firmament); thee, the radiant AGNI,
of goodly aspect, mighty, fed with burnt-offerings,
and blazing every day.

4. Men desirous of food obtain abundance unopposed
when repairing to the station of the divinity with
oblations; and when delighting, AGNI, in thy auspi-
cious presence, they repeat those thy uainus which
are to be uttered at sacrifices.[2]

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**explicit, and he only follows the *Amtkranuutf., Sti/itaw. ISca-ydmaruddkhyasya dtreyaxya muner-drsham,* the *Stilt la* lias for its *Rishi* the *muni* of the race of *Atri,* who is named *ISvayd-marut.***

[1] ***Twain, hi Ague prathamo.manotd :*** **the last wo id is inter-preted *devdndyn mano yatrotam, tambaddham^* where, or on whom, the mind of the gods is attached; or, as mure fully ex-plained in the scholia on the *Aitareya Brvft.mana,* on this and other texts which occur, n. 10. 1.; *decandm mandnii tLtdni dridhapravitktdni ya*ydm devatdytim *<T- manotd,* the divinity on whom the minds of the gods are fastened, that is, firmly concentrated, he is called *Manotd.***

* ***Ndmdni chid dadJtire yajnfydni,*** **that is, such appellations as *Jdtavedaf, Vaiavdnara,* and the like; or**

***ndmdni**** **it is *aid, may mean loymns. the materials or means of adoration, *ttotrdni namanasddhandni.***